

tongue is to be actively employed, "but rather giving of thanks." He finds the antidote to the excesses of liberty in the law of love: "Only use not your freedom for an occasion to the flesh, but through love be servants one to another." He gives an ugly catalogue of "the works of the flesh:" "Fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, heresies, envyings, drunkenness, revellings, and such like;" but he exhibits by way of contrast a beautiful bunch of heavenly grapes which are "the fruit of the Spirit:" "Love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance." He states in one terse sentence the general principle of which he gives so many illustrations: "Be not overcome of evil, but overcome evil with good."

Such is Christian life—a gloriously positive, strong, full life, calling into play all our powers in the service of Him who makes us "free indeed." "If ye know these things, blessed are ye if ye do them." "Whatever ye do, in word or in deed, do all in the name of the Lord Jesus."

Let a man thus believe in Jesus as his Saviour from sin and thus obey Him as the Lord of his spirit, and the Church of Jesus Christ ought to welcome him into its ranks as a true disciple.